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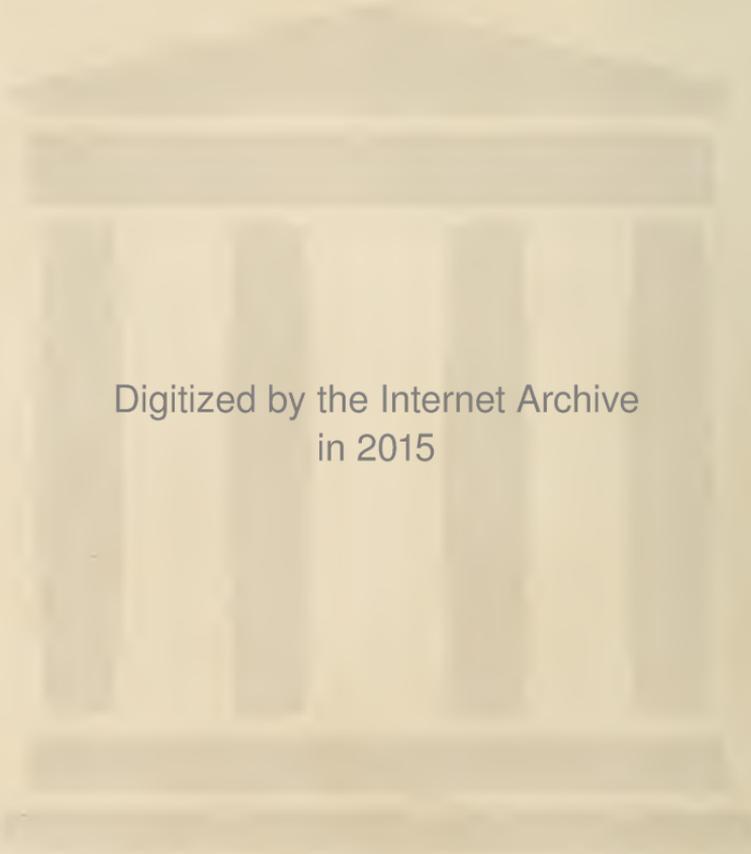
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# The Spirit of Missions:

EDITED FOR

## THE BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

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PREACH THE GOSPEL TO EVERY CREATURE.

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VOL. XVII.

APRIL, 1852.

No. 4.

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### MISSIONARY REPORTS.

#### Georgia.

Rome—REV. J. D. GIBSON.

“Your Missionary at this point, after six months’ labor since last report, finds the prospects of the Church much the same as in April last. He is endeavouring, through many discouragements, to discharge his whole duty as an humble minister of Christ’s Holy Catholic Church, leaving the result with her Great Head.”

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#### Michigan.

Charlotte—REV. LUMAN FOOTE.

“My report for the half year last past will be but a mournful repetition of former ones—that is to say, that, with a few exceptions, I have celebrated divine services and preached on every Lord’s day, with the omission of the morning service every alternate Sunday, when the Court-house was occupied by the Methodists. The attendance has been most discouragingly irregular, and sometimes none at all, so that I am obliged, in the bitterness of despair, to adopt the lamenting language of the Prophet: ‘Lord, who hath believed our report?’ Perhaps my poor success is not wholly my own fault. Were the Board particularly acquainted with the extraordinary people among whom it is my doom to sojourn, perhaps they would think me justified in saying with the Psalmist: ‘Wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar!’”

## Tennessee.

*Williamsport*—REV. J. SANDELS.

“In my last report, I gave very little encouragement to hope for great success immediately in this parish. Things are not much changed for the better. The congregations, however, are large, and there is little doubt but ultimately the Church will gain such a foothold here as will enable it to sustain its own minister.

“A communicant of the Church, a lady of great piety, whose body, soul and property are devoted to Christ and his Church, has purchased a farm in the immediate neighbourhood of the town, fifty acres of which she purposes bestowing on the Church, and building a parsonage on it. This, if God spare her life, will be done.

“You may have observed, that, both in my last report and in this, the parish is represented as having no Sunday-school. During the first half of the year, owing to the river which flows past the town being impassable except in ferry-boats, and as our people live on the other side of the river, no attempt was made to establish a Sunday-school. About the first of May, however, I commenced a Sunday-school, and on the first day had about forty scholars, and six or eight teachers. On the following Sunday, one of the ‘respectable denominations’ started an opposition concern, in the charitable hope that a little innocent rivalry would stimulate both to greater diligence in sustaining their schools. The consequence to us was, that the second Sunday we had about fifteen scholars and three teachers, and these by degrees fell off till about the first of October, when I was the only one who appeared in the Sunday-school room, and I doubt whether the Sunday-school of the aforesaid ‘respectable denominations’ survived so long.”

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## Arkansas.

*Little Rock*—REV. A. F. FREEMAN.

“In May last I visited Washington, Hempstead county, 120 miles south of this place. While there, I held service and preached frequently, in the presence of crowded and most attentive congregations. The effect which followed the exhibition of the Church in that region was most gratifying. Many of the people had never heard the service of the Church before, and were all alive with curiosity. I distributed Prayer-books among the congregation, and gave out the pages as I proceeded with the service. I can truly say, that I never heard the responses made with such hearty good-will. Having been accustomed, in attending the religious meetings of other denominations, to sit as simple spectators and listeners, they were surprised and delighted at the idea of being made participants in the worship of God. An old negro woman, who attended, was heard to say of the service, ‘that it was mighty instructive, and did her heart good.’ And so have I ever found it, that the Episcopal Church is the Church for the intelligent and cultivated, but especially for the ignorant and lowly; that all sorts and conditions of men to whom she is presented, discover in her the means of satisfying every want of their spiritual nature.

“How incumbent, therefore, is it, upon those members of the Church ‘who have much, to give plenteously,’ for her extension in the world. How great is the shame, that in the large state of Arkansas, now numbering two hundred and fifty thousand souls, and still rapidly increasing in population, there

are but three ministers of the Church; while in every direction people are stretching out their hands for the Gospel as this Church receives the same. California and even Oregon are more highly favored with Church privileges than Arkansas. Why this should be so, can any one tell? Is this state under the ban of excommunication, or is the Church deterred from her work here, through fear of pistols and bowie knives? It is too true that the people of the Eastern states know less of Arkansas than they do of Turkey in Asia. Many of them would be surprised to find here, as orderly, intelligent, and refined a population as exists in the Union; and to see a country unsurpassed in natural advantages, having navigable rivers which flow in every direction, possessing a soil of inexhaustible fertility, and abounding in minerals of all kinds. Arkansas is ahead of every state in the Union, in the proportionate increase of her population for the last ten years; and yet the Church seems to pass her by with scorn, and to abandon her to the desolations of infidelity and sectarianism.

This parish is in about the same condition as when last reported. Infidelity is the great evil with which we have to contend. It is the result in part of Romanism, and in part of those systems of man's device which have been the curse of Protestantism. There are a good many Germans here. They call themselves Lutherans, but are almost without exception rationalists and unbelievers. It is true of the German Lutherans here, as of those on the continent of Europe, as reported by Dr. Wolff, that there is scarcely an orthodox Christian among them, and that they know nothing of the Augsburg Confession. They are careful to have their children baptized, but beyond that, as far as my observation extends, have no sense of religion."

*El Dorado*—REV. S. McHUGH.

"I arrived here last November, being just one month and two days traveling to get to my destination, in consequence of low water in the Ouachita River. I had to leave my library, furniture, clothing, &c., in Louisiana, being most anxious to get here as soon as possible. I traveled by land—and now I have the sad intelligence, to me at all events, to impart, that the warehouse in which were my all, *i. e.* library, &c., was burned down, with all its contents, leaving me at this moment in a very destitute condition indeed. My library was the collection of a life, I may say. My manuscripts, documents, correspondence, and the clothing of my wife and myself, with furniture enough to meet household wants in that way for years. All is gone! But I trust I have sufficient resignation to feel and say, God's 'will be done.'

"Between this place and Camden there is work enough for two Missionaries. I give a month to each alternately. I have organized a parish, established a Sunday-school and Bible Class, and the Sunday services are, in general, well attended; but of this more in my next semi-annual report."

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### Texas.

*Chapel Hill*—REV. L. P. RUCKER.

"Notwithstanding the Church has had to encounter the most violent opposition at every step, still her progress has been steadily and uniformly onward. The very persecutions and misrepresentations of her enemies have increased the number of her friends, by awakening a more general spirit of inquiry.

“The Church edifice at Chapel Hill is in progress of erection, and we hope to have it ready for divine service by Christmas. We are now labouring under great disadvantage for want of a house, our only place of worship being an upper story room, kindly tendered us by the Masonic Lodge of the place.

“Upon the whole, I feel warranted in saying, that my success has more than equaled my most sanguine expectations; and while I have good cause to *know* that I shall have to ‘endure *hardness* as a good soldier of Jesus Christ,’ in order to accomplish much, still I feel encouraged to labour on, in the patient hope of a more glorious harvest the coming year. The cause of primitive truth and apostolic order must and will prevail among an enlightened and unbiassed community.”

Washington—REV. H. N. PIERCE.

“The Church in this field of labour is steadily progressing. A stone building, 52 feet by 28 feet in dimensions, has been begun at Brenham, and the walls are partly up. The above are the measurements of the nave. There will be also a recess chancel 15 feet deep. The walls will be strongly built and well buttressed. We are doing what we can to pay for it *here*, but I fear we shall be obliged to solicit the aid of the Church abroad to the amount of \$400 or \$500. Could the Church be completed, the parish would in a very short time be self-supporting. At Washington, we are pressing matters to erect a *wooden* building of about the same size as the one in Brenham, and it is the intention to have it covered in so as to be able to use it by Christmas. During the Bishop’s visitation last spring six persons were confirmed for Brenham, and four for Washington. The principles of the Church and of sound religion are constantly becoming better known; and while they find more and more favour with a portion of the community, they do not fail to arouse the hostility of those who do not agree with us. But opposition only serves to strengthen, for it never fails to awaken a spirit of investigation and inquiry, and the Church needs but to be known and understood, in order to be honoured and loved. For the parish at Brenham, I trust, if need be, that we may obtain some contributions from abroad. It richly deserves assistance, and I should have appealed ere this to Churchmen in the older dioceses in its behalf, had I been very confident of success. But when, as I learn through the Church papers, so many parishes are so sorely distressed because they have not a silver communion set, or a marble font, or a snug little parsonage costing some \$5,000 or \$6,000, and a thousand other things absolutely necessary, I cannot expect that the public would listen to a call for assistance in providing shelter from the weather, while others are suffering so much from the above named wants. We can scarcely hope to indulge in such a luxury, but we will do our utmost, and then should we not be able to *cover in* our Church, I trust that God will raise up friends, who will lend us a helping hand to accomplish thus much.”

Matagorda—REV. D. D. FLOWER.

“The present missionary entered upon the duties of this station in the early part of May last. The Bishop made his visitation of the parish before his arrival, which fact, together with the length of time that the Church was served only by lay reading, accounts for there being no confirmations, though now there are some few candidates ready and desirous of being confirmed. The services on Sunday, at which time only as yet has the Church

been open, are well attended, and I look forward with much hope for both an increase in the number of communicants and of general interest for the Church."

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## MISCELLANEOUS.

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### North-West-America Missions.

We resume our account of this Mission from page 73 of our last Number.

#### CUMBERLAND STATION.

"This station is amongst the Crees, the largest tribe of Indians in Rupert's Land. They are divided into two branches—the Crees on the Saskatchewan, where this station is placed, and the Swampy Crees, around the borders of Hudson's Bay. They were amongst the first of the Indians to obtain fire-arms, and pursued their victories as far as the Arctic Circle, and beyond the Rocky Mountains. The first ordained Indian has been from this tribe, and our Cree converts at Cumberland and Lac-la-Ronge stations are numerous. May they be amongst the first to receive the Gospel of Christ, and, recommending it to others by their example, extend far and wide the victories of the Cross!"

#### REPORT FOR THE YEAR ENDING AUGUST 1, 1851.

The following Report has been received from the Rev. J. Hunter, the Missionary in charge of this station—

"The past year's experience has been similar to that reported in former years. We have had much to encourage us to persevere in the important work in which we are engaged, and also sufficient discouragement to keep us humble, and to lead us to cultivate a spirit of dependence upon the Divine aid of Almighty God, who alone can make any efforts for the promotion of His kingdom and glory successful and prosperous. The Indians are making progress in Divine knowledge, and also, I hope, in corresponding Christian practice and holiness. Our evening meetings for prayer and exposition of the Word of God, as well as our services on the Lord's day, have been well attended during the past year. As our services are in the native language, all our Indians join in the responses and singing; and I have every reason to believe that very many of them are worshipping God, not only with the lips, but, in some poor measure, with the spirit also.

We have prayers every evening at half-past six o'clock, when a portion of Scripture is read and expounded, a hymn sung, and the confession, and several prayers selected from the Evening Service, are offered up to God.

"On Lord's days we have prayers at seven o'clock, A. M., when a portion of Scripture is read, a hymn sung, and prayers, selected from the Morning Service, are offered, beginning with the Confession, which they all know by heart, and always join in repeating. Then we have Sunday-school until eleven o'clock, A. M., when regular Morning Service commences in the Church, and at three o'clock, P. M., the Afternoon Service commences.

"All these services are conducted in Cree, with the exception of an

occasional hymn, the Psalms, and the first lesson in English; for the second lesson I have lately read a chapter from the Acts of the Apostles, which we have translated into Cree.

“That a congregation of Indians are thus assembled every evening, and on each returning Lord’s day, in the midst of this vast wilderness, to worship God in His house of prayer, is a subject for devout praise and thankfulness. To the great Head of the Church let us ascribe, as we are in duty bound, all the praise. Paul may plant, and Apollos water, but He, and He alone, can give the increase; and if the Society saw no other fruits of their labours in this country than this one congregation of Indians, assembled in the house of God, and addressed in their own tongue by their native deacon, the Rev. H. Budd, I feel assured they would regard themselves as amply rewarded for all their labour, exertions, and self-denial, in their efforts to spread the knowledge of the great Redeemer’s kingdom in this far-off and secluded land.

“Our Indians also take a lively interest in communicating what they know of Christianity to their heathen friends and relatives when they meet; and I have instances constantly coming to my notice where they have done much good in this way. I believe they embrace every opportunity to recommend, and place in a favorable point of view before the minds of the heathen, both myself and my work. In this way God is using them as instruments for disseminating the knowledge of Himself and His word all around. I trust our Church and congregation will prove like a city set upon a hill, which cannot be hid; and that, by the assistance of Divine grace, they will be enabled, in some measure at least, to “let their light so shine before men, that they may see their good works, and glorify their Father which is in heaven.”

“The Lord’s Supper has been administered four times during the year, and the number of communicants is 69.

Five adults and 31 children have been baptized, making the total number on the baptismal register 535.

Peter Erasmus is now the schoolmaster, under the superintendence of his uncle, Mr. Budd: he has furnished me with the following statistics of the school. In the Sunday-school there are 40 boys and 41 girls; total, 81. In the Day-school there are 32 boys and 27 girls; total, 59. The school is going on very satisfactorily, and the parents are very desirous to have their children instructed.

Mrs. Hunter has translated into Cree, Watts’s First Catechism, the First Epistle of St. John, some sermons, collects, &c. We have also translated the Acts of the Apostles, nineteen Psalms, Faith and Duty, sermons, collects, &c. Mr. Budd will now devote all his spare time to making translations, as we are much in want of books in the native language at all our Missions.

In temporal things the Indians are making decided progress. The frames of seven new houses have been put up this summer, and they have very considerably enlarged their potato plots, and several Indians have commenced planting for the first time. They now manifest an earnest desire to make a home for themselves and their families near the Church, in order that they may regularly attend the means of grace, and send their children to the school. A permanent work of grace has commenced at this station; and, with the divine blessing, it will grow until the surrounding Indians shall be also brought within the fold of Christ.

We now introduce extracts from Mr. Hunter's journal for the year terminating with August, 1851.

VISIT FROM MOOSE-LAKE INDIANS.

*August 3, 1850.*—Two heathen Indians, from Moose Lake, called on me to-day, I read to them the Belief, Ten Commandments, and the Lord's Prayer, in Cree. They said they were very good and true, and then requested me to show them the Church: they were much struck with the height of the tower and spire, and also with the interior, it being the first Church they had ever seen. They compared the Church to a "wutchee," a hill.

Some of our Indian Christians, who have just arrived from York Factory, came to prayers this evening. The Indians here are now becoming industrious, and, by working in the Company's boats, are getting well-clothed. A great change has taken place in their temporal condition: formerly they were dirty and ragged, but they are now more cleanly in their habits, and well clothed.

ADVANTAGES OF THE VERNACULAR IN MISSIONARY WORK.

*October 6: Lord's Day.*—I had school and services, as usual, in Cree. Since I commenced preaching in Cree, I have observed a marked attention by the Indians to my discourses, and all disposition to drowsiness has wholly disappeared. I think I have noticed, on a former occasion, that it is their practice, on returning home, to talk over the sermon to each other, and endeavour to recall its leading topics—a very laudable exercise, and the more necessary among my people, who are unable to read, and have no portion of the Holy Scriptures printed in their native tongue.

(To be Continued.)

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## Intelligence.

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THE following particulars, contained in a letter addressed by the Missionary to the Rector of the Church of Ascension, in this city, are of so much general interest, that we are happy to avail ourselves of the kind consideration which suggested their publication in the Spirit of Missions:

"As early as June, 1841, this place, then only a trading point, was visited by the Rev. Richard F. Cadle, Missionary of the Board of Missions. From his report, published in the 'Spirit of Missions,' June, 1842, it appears that sixty individuals, assembled, as I learn from the oldest inhabitant, from all parts of the country, regularly attended divine services. At that time but few Americans resided here. During the years immediately subsequent, besides the regular annual visitations of the pioneer missionary, Bishop Kemper, the place was occasionally visited by clergy from Green Bay, Mil-

waukie, and Sheboygan. On the 28th February, 1848, a parish was organized, and the Rev. Gustaf Unonius became its Rector in April of the same year. The Holy Communion was administered on the 23rd of April to twelve communicants, most of whom were Scandinavians. On the 9th of April, 1849, Mr. Unonius resigned his rectorship, and removed to Chicago, Illinois, where he took charge of the Scandinavians in that place. The parish remained vacant until June 23, 1851, when I accepted the call of the vestry after my ordination, and entered upon my duties. The only places which could be procured for divine service were the school-rooms on either side of the river dividing the town. The inconvenience and other difficulties attending the decent performance of the services of the Sanctuary, by minister and people, were considered as calling for some effort in securing the erection of a suitable building in which to worship Almighty God. About one hundred persons attended divine service the first Sunday I occupied the rudely-fashioned desk. The people are very poor, and are engaged, for the most part, in the lumber trade. The population, about 1,000, is composed of Germans, the most numerous, Scandinavians, Americans, English and Irish. The tone of religious opinion is as diverse, and indeed more so, than the nationality of the people. Here are Romanists, Lutherans, Rationalists, Deists, Infidels, among the Germans; Romanists, among the Irish; Methodists, Presbyterians, our own Church, among the English and Americans, and occasionally an Infidel. The Scandinavians are for the most part members of the Lutheran Church of Denmark, Sweden and Norway. Many, however, attend our services, and express their pleasure in so doing. The school-houses are too small now, in addition to the other difficulties attending their occupancy. The vestry, therefore, determined to procure subscriptions in cash, material and work, towards building a Church—a place in which there should be nought to detract from a proper spirit of devotion. From all the young men, Americans, of the village, regularly attending our services, subscriptions were obtained. The example of one young man, in particular, I would here state, as an evidence of the interest felt. He subscribed \$20. He is a clerk, and receives but a small salary. I told him that I thought he had subscribed beyond his means. 'No,' said he; 'I must deny myself some selfish gratification. I cheerfully give *my* mite, and wish I could increase the amount. I am anxious to see a Church in this place.' An old man, a Presbyterian, came to me after service on my first Sunday with the people, and said, with tears trickling down, 'God be with you, sir! You have my hearty prayers for your success. I'll do all what I can; and what I can't do, I'll try to get from others. We must have a Church soon.' He has been faithful to his promise, and regularly attends our services. Our subscriptions have failed in some instances, and with those not fulfilled in the East, leave us minus \$200. The corner-stone was laid on the 24th November. The lot has been conveyed to us as a free gift, and is in a beautiful portion of the town. The foundation has been laid, and the carpenters are now at work. When completed, the Church may be seen from all points. On the 15th June next, we hope to have it completed, and ready for consecration. It will cost \$1,400, including the pulpit, reading-desk and chancel furniture. We will need, beside the \$200, a desk Bible and Prayer-book, a carpet for the chancel and aisle, and a covering for the communion-table. The building will be plain, and constructed of pine, the plank on the outside placed vertically. On the 23d of November, the Bishop visited me, and confirmed three persons, and admin-

istered the Lord's Supper to twelve persons. The day was stormy, yet the 'Upper Room' was crowded. Many were prevented from attending by the bad weather. In and near the village are thirty-five communicants, American, English, Irish and Scandinavian. I have a Norwegian, a true, earnest-minded man, in my vestry. Once in every fortnight I hold an evening service at two stations alternately—one four miles west, the other seven miles north. At the former are three communicants; at the latter two; besides three farther west. Fourteen miles west of this place is another station, visited monthly, where are fifteen communicants. This is an Irish settlement. In all these places our services are attended with much regularity. The people in each place, upon their own volition, manifesting their deep interest in attending our services, have introduced the chants. The school-house, 20 by 25 feet, the *log* court-house, 20 feet square, the log cabin, 16 by 18 feet, are crowded. Last night I was at Two Rivers, the station seven miles north. The fast-falling snow was drifted along the road by a keen north-west wind, making the traveling very tedious. A congregation of eighty persons had assembled at half-past six o'clock in the school-house, to whom I preached the glad tidings of salvation and the infinite love of Jesus. I returned at ten o'clock, and was informed of a settlement of English people on the Green Bay road, twelve miles north-west. The Lord willing, I shall go there on Friday. All my journeys are on foot, as I am too poor to hire a horse. This is carrying out one of the peculiar features of the Nashotah System. I have three candidates for confirmation, one for baptism, and two for their first communion, all under a course of preparation.

"The Presbyterians for a long time were unorganized, and rarely had any preaching. As soon as I came to the place, they endeavored to effect an organization, by inducing several persons to join them, *first* in a Sunday-school. The 'members' were only females at that time, and not more than four or five. Some gentlemen were then induced, by their representations, to join the Presbyterian Society 'nominally,' and thus was organized 'The First Presbyterian Church of Manitowoc.' The Methodists united with the Presbyterians in their Sunday-school, but could not agree, and finally dissolved their union. The preachers of both bodies I have met, and believe them, though very ignorant, to be good and pious men. The Prayer-book has been used a great deal by them and their people, in their prayers and singing. The Sunday-school of St. James's Church numbers about fifty pupils, with ten teachers. I am the superintendent. We have monthly meetings of the teachers, when a report is made by each teacher of the state of his or her class. I catechise the children once in every fortnight. The Bible and Catechetical class meet in the same room, and are taught by me every Sunday. Three years since, Sabbath-breaking was quite common with nearly all. Now, it is seldom that a person is seen to engage in any secular occupation, except it be the Germans, who are about two-thirds of the entire population. The change has been great—a happy change; a change, I fervently trust, for the better, within the ten years last past. I do not hear as much profanity among the Americans as among the foreigners. Much, very much, however, is yet to be done. There is a great deal to try the servant of Christ's Cross in this new country. The infidel spirit of the age is rife in many quarters, and is readily imbibed through the popular literature of the day. Among the Germans I find many books of infidel tendency. Some of these are of the German Rationalistic School. Many of

the Germans and a few of the Scandinavians are graduates from the universities of their native land. There are, also, graduates of Dartmouth, Yale, and Union Colleges here, lumbering, farming, practising law and medicine, and engaged in mercantile pursuits.

We desire to realize the full signification of the Indian name of our village, Manitou-woc—'The place where THE GREAT SPIRIT abides;' and I fervently trust, that our brethren will aid us in the first effort to advance the glory of God in this village. I am labouring hard, very hard, to bring about the result, only accomplished in its every stage by the grace of God. I have received from many brethren kind sympathy, in words as well as acts and donations. I have been cheered on many a time by the recollection of further aid being promised, of many kind hearts responding to the call of Christ's servant for help. I have a salary of \$200 promised, but not a cent of it can now be had. My people have done what they could for the Church, and they are too poor to raise the amount due me for six months in addition. We are all poor, minister and people; yet we have the faith of the poor—God will provide!"

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## OREGON.

### EXTRACTS FROM LETTERS OF THE REV. W. RICHMOND.

On Sunday, Oct. 26, I officiated at Cathlamet, in Mr. Durbrow's house, eight persons present.

On Sunday, 2d November, officiated at Cathlamet, sixteen persons present.

Sunday, 9th Nov., officiated in Portland.

On Sunday, 16th Nov., was prevented from having service at Stewart's School House, by the Methodist Quarterly Meeting.

On Sunday, Nov. 30, I went with the Rev. Mr. Fackler, fifteen miles to Dayton, where I read prayers, and he preached in the morning; there were thirty-four persons present. In the afternoon, he and I preached, and I read prayers at La Fayette, three miles from Dayton. The Court-House was crammed; I suppose there were in it, and on the portico, nearly one hundred and twenty people. I usually have the largest congregations here that attend my services in this region.

Sunday, Dec. 7, officiated in Portland three times. In the morning, ten were present; in the afternoon, eleven; at night, nine.

On Wednesday, at Milwaukie, Mr. Fackler read prayers, and I preached in the evening. We had conversed with several persons before the service, and by their advice I gave notice of the organization of a Protestant Episcopal congregation, after the conclusion of public worship. Accordingly, we chose two wardens and eight vestrymen, and called the church St. John's. The town is pleasantly situated on the Willamette River, about half way from Portland to Oregon City, seven miles from Portland. A call was made on Mr. Lot Whitcomb, the proprietor of the town, and he readily consented to give our vestry, as trustees, until incorporated, two eligible lots, and a building that has cost him about \$1000, for an Episcopal Church. Thus, at last, we have one Episcopal Church in Oregon. It will be ready for our services on the first or second Sunday in January. Mr. Boys, the zealous Churchman who first brought me here, is to finish it.

This donation has quite encouraged me; and the result of this visit to

Milwaukie is the most consoling and satisfactory of any I have made in Oregon to advance the Church. I trust—I pray—I hope—that the example of Mr. Whitcomb, and the citizens of Milwaukie, may stir up others in Portland, Oregon City, and La Fayette. I had less hope of Milwaukie than either of those places. But the zeal of Mr. Boys in rowing his boat down to Portland, to attend services, and taking me back by the same method, made me ashamed of my doubts; and the delightful result I have stated. May my sincere thanks be given to the Great Head of the Church.

Dec. 14, officiated thrice in Portland.

Fourth Sunday in Advent at La Fayette; fifty present.

Christmas, at ditto, Court-House decked with greens; forty present.

Sunday, 28th Dec., A. M., at Dayton; thirty-five present. P. M., at La Fayette; seventy-five present.

Jan. 4, service on my claim in Yam Hill Co., the swollen condition of the waters prohibiting traveling.

Jan. 11, A. M., Portland; eighteen present. P. M., Milwaukie; forty present. Evening, same place; eighty present. St. John's Church is to be ready the first Sunday in February.

Speaking of the probable future of the "claim" which the Rev. Mr. Richmond has taken, as the allowance made to settlers in that territory, the editor of the Episcopal Recorder says :

"How many visions will play in the mind of the claimant around that mount. It may become the home, at some day, of a devoted self-sacrificing Bishop, who shall have his Cathedral Church, his Christian College, his school of prophets, his zealous children in the faith, dotting its slopes and crowning its heights. It may have its press for the production of religious literature, its extensive libraries, as ever-flowing fountains from which the inquiring and the thoughtful may continually draw streams of knowledge."

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#### A FEW THOUGHTS ON THE MISSIONARY WORK.

It was compassionate love for man that incited the fervid eloquence of St. Paul; and from this source also flowed the words: "Let us do good unto all men." This was his constant theme—the bright conception of his imagination—the Mecca of his ambition—would that it were more generally such with us of this generation! May God grant that it may become the language of *all* our hearts, and that it may cause them to "burn within us," as did the hearts of the two on their way to Emmaus. May it be our highest aim to discharge the debt of Christian love due "Greek and Barbarian, wise and unwise," so that we prove *living* co-workers with the devoted apostle in this glorious service. And thus should we labour in love until all "strangers and foreigners from the covenants of promise be made fellow-citizens with the saints, and of the household of God," until we dispense the knowledge of the richness of the mercy of God, in Christ Jesus, and the plenteousness of redemption unto all enshrouded in the mists of spiritual unbelief—whose feet are bent in the "valley of the shadow of death."

The Missionary field is a work of vast importance. As it sets forth

Christ and his "unsearchable riches" to a dying world; so it claims the warm sympathies of the Christian family—to every Christian it is a talent entrusted. It must be doubled and gain approbation, or else buried in the earth and receive condemnation. It is a test of our faith and of our love. By faith we go forth in search of the "lost sheep," and by love we lead them back. Throughout Scripture, believers are termed "sheep," and unbelievers and apostates "lost sheep." Surely there are many of the latter sort around us, who, gathered into the fold of the Church, soon wander forth, uncontented, and stray amid the pastures of sense;—there to confront with the creatures of temptation and allurements. Well might Isaiah say: "All we, like sheep, have gone astray; we have turned every one to his own way."

To the heathen, groping in gross darkness, whose eyes have never beheld the light of the gospel-day, it is our duty to set before them a knowledge of their Creator. It is urged that this is attended with considerable difficulty. Reflection makes it vanish. Man, it matters not how savage the state in which he has been found, always discovers a veneration for a superior power. It is natural to him—it is an element of his bosom. It ever has been curiously remarked as a strong evidence of the truth of the Christian's religion, which teaches him that there is "one living and true God." The Greeks and Romans, along with all antiquity, had their augurs and oracles which they consulted—the Peruvian beheld in the sun an Almighty—and the Indian of our land adores his Great Spirit.

The Missionary cause calls on us with trumpet-tongue to engage in it. If it be not practicable for us to labour, we can individually give the aid of our influence. Small as may seem the assistance thus given, yet it will speak much to our praise when banded together. In union there is strength. If we be soldiers in the crusade against the tyranny of Satan over a heathen province, let us fight manfully. After taking to ourselves "the whole armor of God," let us engage in the heat of the affray—after our victory, the murky clouds of evil will be dissipated, and the bright Sun of Righteousness revealed to reward our endeavours. Let us therefore fight valiantly—for we have a "crown of life" to win. Let us surpass in valor the soldiers of an earthly authority, for they receive but a crown of laurel—ours endureth forever—their's fade! Their's be only a mark of man's esteem—ours, ever of favour in the courts of eternity.

But in order to a better setting forth of the object of these thoughts, let me speak of the Domestic Mission.

By the Domestic, we mean the mission which centres its field of operation in the United States and its territories; the one which publishes the "glad tidings of salvation" to the cardinal points of this extensive and rapidly extending country—to the heathen red man of the extreme West, and to the many worse than heathen at our own thresholds. Here we can gather in a thought,—the untutored savage who has never heard of the attributes of God, yet looks to a future state, to a time when he shall depart for the hunting-grounds of the spirit-land, there to bend his bow with his forefathers. But *our* heathen have no hope—another world enters not their thoughts. Enticed and carried away of their lusts, they embrace the awful ideal of happiness which the gratification of their passions holds out to them. Content in their depravity, they glide down the ever-moving stream of life, and only awake to a sense of their peril (alas! how very often, too late!) when the surging billows of a guilty conscience shatter their bark and buries them in the sea of everlasting misery. This is all truth. It will be readily realized

by those who visit these regions of spiritual death. Surely, the just Judge of advantages will make a distinction between those who had the day-time in which to trim their lamps, and those who lacked the opportunity.

Although the Domestic Mission is intended for the edification of our Church and country, comparatively speaking, it receives but little encouragement from the same. It is painful to state the fact, that our Church is generally the last in the field—alas! building on another's foundation. Others are allowed to go forth and pioneer the way for us, and why? Is it because the Protestant Episcopal Church is deficient of material? There are hundreds rich in Christ, patiently abiding the time of their Church to place them in some sphere of duty. They themselves enjoy the privileges of the sanctuary and use of the waters of life freely. They long to share with others their inestimable privileges, but cannot—they have no avenue to the same.

Though an inconsiderable amount would suffice to defray the proper support of this Mission, yet the amount given, I fear, is not always contributed in that spirit of love which makes the offering meet at the throne of grace. But to be more particular. Some three years back there was on an average only one clergyman for twenty thousand souls, in the Western states. Since then, the number has increased but very little in proportion to the advance of population. Other Christian denominations can equip their Missionaries—they fit them for long and arduous services—ours are often no sooner in the field than they are crippled in the midst of their usefulness by the lack of proper support. They frequently need the necessaries of life—without which they are helpless. They apply home, and are repulsed with the answer of—no means. And how is this? Does our Zion really want the means? It has been calculated that “if every person attending our services were only to give *one-half* cent a week, over \$300,000 would be poured into the treasury of the Lord; or were each communicant to give the trifling sum of *six cents* a week, over \$300,000 would be received.” Thus we see, that with opportunity, material, and ability, our spiritual Zion is far from discharging her duty in this department of the Christian calling—abounding, as *it* does, with treasures of eternal wealth, yet it is to be feared that at present she will mine but little. And considering her capacity, it is a sad blemish on her charitable character, for which she will stand amenable at the bar of Heaven. “He which soweth sparingly, shall reap also sparingly.

I have spoken of the Church as doing but little in comparison to what she might do—yet I do not mean thereby to intimate that she will continue ever thus. Remote from it. She has wanted system in her Missionary operations, and seems now to be awake, in a degree, to the same. A system of outposts of labour are springing up in the extreme West. But these must be vigorously sustained, or they will rush to their destruction. The work must go on—right onward—and this must be from the assistance of the Church in all parts—especially in the East. The West calls the East to her aid, and sad the day when the latter refuses to obey the call. But this will not be always,—in time, the West shall provide for the West—and the East for the things of the East. May God, in his good providence, hasten this most glorious consummation. Let me suggest a means to bring about this end. Let institutions of learning be reared throughout the extreme borders of our country—constitute them with means for the education of a large body of missionaries, without cost to themselves; let them be sound and thorough in their theological trainings; in truth, let them become

“Schools of the Prophets.” With such seminaries, the West soon would become filled with a large and efficient body of devoted servants of the Lord Jesus Christ,—inured to hardships—with hearts warmed and stirred up to “do good unto all men.” A few have been started, but more are needed, and on a somewhat different basis. At this present day it remains for the Church to decide whether the West, prospering as she is in temporal, shall not alike prosper in eternal things. O may it be the earnest, heartfelt petition of the sons and daughters of Zion, that she may engage in this work and acquit herself nobly of the important duty.

Our theme might be continued longer, but the limits of an article forbid it. These thoughts are given not as a connection regularly set in order, but merely as what they really are—the effusion of a heart full of concern for the Missionary work of the Protestant Episcopal Church.—*From the Episcopal Recorder.*

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#### MISSIONARY CONTRIBUTIONS FOR SPECIFIC OBJECTS— AGENCY EXPENSES.

A devout and liberal person may be disposed to give a donation for a specific missionary object, and may say to himself, ‘I will send such a sum as an offering to the Treasury of the Lord, and for the extension of His kingdom; yes, I will send it this coming Easter.’ But meanwhile, he may take up a religious newspaper, and read there a communication from some zealous correspondent, who dreads to send anything to the Home Missions of his own Church, because the agency expenses are so great, and the donation may lose largely in its weight before it reaches the feeble parish of the self-denying missionary. Warned by such a vigilant guardian of the welfare of the Missions, his liberal spirit is checked; he pauses and questions; at last, doubt argues itself into refusal, and who can tell whether the gift thus hindered on its way goes not back to the safe desk, and never ventures out again, except for personal or family investment or expenditure? Now, we sympathise with the desire that the expenses should be as reasonable as justice and moderation require. We sympathise with the complainer’s wish, that as much as is possible may be secured to the direct objects of the Mission: though we very much doubt whether the complaints so uttered, and without just reason, do not reduce the missionary fund by way of prevention far more than agencies do after reception, and thus tax the missionary’s bread far more heavily. We sympathise, too, with the *natural* desire of the contributor to have the entire amount of the donation applied directly and distinctly to the station or person he may select, or the fund he may prefer as the object of his charity; it is a natural wish which we all feel in our simplicity and at first superficial thought. But after-reflection suggests that there must be as a matter of *necessity* certain expenses, and that the necessary expenses of managing a charity are truly a portion of the charity itself; and common sense which knows that even a letter cannot generally be sent without cost of time, knowledge, labor, pen, ink, paper, seal and postage, would ask whether the office rent is not to be paid; whether the debt for printing and the cost of correspondence must be unmet; and so the reports and letters of our hundred missionaries, and the

letters of hundreds of other applicants and correspondents be unheeded ; whether the necessary business of so large a concern can be devolved upon a brother who has a wife and children entirely dependent upon his time and exertions ; whose hours are consumed as really and as greatly as if he were at an insurance office or in a counting-house ; and if it be right in the eyes of the Lord, or of Christian men, or even of the veriest worldlings, that his time and labor should be unrecompensed. If the natural wish is for exemption from all such expenses, common sense corrects the thought ; necessity imposes its irreversible statute ; and the Christian mind adopts the necessity as the law of Providence, and forsakes the natural wish for the intelligent comprehension and the gracious conclusion ; and faith rejoices in its offering when applied to the real expenses of the sanctuary, whether it be to the one portion or the other, to the principal object, or its subsidiary purposes. In building a Church, what should we say were all to contribute only for the inside, and never a dollar for the outside ; or only for the stone, and never a dollar for the mortar, or the mason's work ?

Yet some persons may not give the proper reflection ; they may not consider and weigh the necessities of such missionary enterprise ; and the natural wish, not displaced by the gracious conclusion, may hold its place and be immovable. Shall the committee, then, deny the privilege of the wish, or have they ever refused to meet it, and secure its gratification ? By no means ; they do the very reverse. If the individual who most freely publishes his complaints will send a specific sum for a specific station or object, that sum will be appropriated undiminished. There has always been enough of general contributions to provide for the general expenses, without deducting anything from contributions which are specific, and we doubt not there always will be.

On page 239 of Vol. 13 of the Spirit of Missions, A. D. 1848, it is recorded as follows :

#### “ PLEDGES FOR DOMESTIC MISSIONS.

“The Domestic Committee give notice that they will receive pledges for the support of specific missionary stations, and other purposes contemplated by the Constitution of the Missionary Society, and will duly apply the same according to the wishes of the contributors.”

Let, then, those of our brethren who have feared to give, lest their contributions should be taxed, give such specific direction to their donations ; and whatever else may be consumed by the fire of necessity, not even “the smell of the fire” shall pass on these. Undiminished and untaxed, they shall pass to their destination. Take any interesting station, and appropriate three or four hundred dollars to the faithful missionary there, and try if he will not receive the amount entire. Only for very shame and conscience sake, let no one, on such excuse, delay any longer to do the believer's work, in extending the kingdom of our blessed Redeemer among the myriads of our vast and growing nation. When the wish of all can be thus effectually and literally carried out, let no one, from questioning or doubt, refuse to give. We know it is easier to frame the complaint and the objection, or to make the excuse, than to give the offering ; but we leave it to every Christian's instructed conscience to answer which is best, and which is most acceptable to the Lord, or most useful to man.

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th of February to the 15th of March, 1852:

#### MAINE.

*Bath*—Grace Ch. . . . . 7 50  
*Oldtown*—St. James's . . . . . 6 00 13 50

#### NEW-HAMPSHIRE.

*Portsmouth*—St. John's . . . . . 46 11

#### VERMONT.

*Randolph*—Grace Ch. . . . . 4 00  
*Sheldon*—Grace Ch.,  $\frac{1}{2}$  . . . . . 5 00  
*Windsor*—St. Paul's . . . . . 10 00 19 00

#### CONNECTICUT.

*Huntington*—St. Paul's,  $\frac{1}{2}$  . . . . . 3 00  
*Litchfield*—St. Michael's . . . . . 11 00  
*Middle Haddam*—A lady . . . . . 10 00  
*Middletown*—Christ Ch., from  
a com. deceased . . . . . 25 00  
*Northford*—St. Andrew's . . . . . 5 00  
*Norwich*—Christ Ch. . . . . 21 25  
*Stratford*—Christ Ch., off'g . . . . . 17 85  
*Zoar*—St. James's,  $\frac{1}{2}$  . . . . . 2 00 95 10

#### NEW-YORK.

*Albany*—St. Peter's, a lady . . . . . 40 00  
*Amenia*—St. Thomas's . . . . . 1 00  
*Bloomington*—St. Michael's . . . . . 12 86  
" a member . . . . . 15 00  
*Fishkill Landing*—St. Anna's,  
add'l . . . . . 5 00  
*Lithgow*—St. Peter's . . . . . 3 00  
*New-Rochelle*—Trinity Ch., S. S. . . . . 1 53  
*New-York*—St. Mark's . . . . . 8 00  
From a lady for Indian Mis-  
sions . . . . . 5 00  
*Tarrytown*—Christ Ch. . . . . 41 04  
" for Wis. . . . . 36 50 168 93

#### NEW-JERSEY.

*Camden*—St. Paul's . . . . . 10 00  
*New-Brunswick*—Christ Ch. . . . . 25 00 35 00

#### PENNSYLVANIA.

*Easton*—Trinity . . . . . 12 00  
*Pottstown*—A. I. L. . . . . 2 00  
A. and C. M., for Ill. . . . . 10 00  
For Ark. . . . . 8 00 32 00

#### MARYLAND.

*Carroll Co*—Trinity,  $\frac{1}{2}$  . . . . . 2 50

#### VIRGINIA.

*Berkeley Co., Norbonne Par*—  
for Or. . . . . 10 00  
*James City, Westover* . . . . . 20 00  
*Orange Co*—St. Thomas's . . . . . 16 18  
*Powhatan Co., Amelia, Genito,*  
*and Raleigh Parishes* . . . . . 15 00 61 18

#### SOUTH CAROLINA.

*Charleston*—St. Paul's . . . . . 58 73  
" for Indians . . . . . 11 75  
" for the West . . . . . 10 00  
Mo. Miss. Lec. . . . . 6 25  
*Cheraw*—St. David's . . . . . 20 00  
*Prince Fredk. Parish* . . . . . 25 00 131 73

#### GEORGIA.

*Clarksville*—Grace Ch. . . . . 3 00  
*St. Mary's*—Ch. of the Messiah . . . . . 6 50 9 50

#### ALABAMA.

*Gainesville*—Miss Hazard,\* . . . . . 5 00  
*Mobile*—Christ Ch., a member,  
contribution for 1851 . . . . . 200 00  
Trinity Ch. . . . . 44 43 249 43

#### LOUISIANA.

*West Baton Rouge*—Mrs. J. L.  
Lobdell . . . . . 10 00  
W. Jones Lyle . . . . . 2 50  
Rev. A. H. Lamont . . . . . 5 00 17 50

#### INDIANA.

*Mishawaka*—St. Paul's . . . . . 6 00

#### ILLINOIS.

*Lancaster*—M. S. Marsh . . . . . 5 00  
*Limestone Prairie*—Christ Ch. . . . . 8 75  
*Ottawa*—Christ Ch. . . . . 11 50 25 25

Total . . . . . \$912 73  
(Total, since June 15, 1851, \$16,206 52.)

\* This contribution should have been acknowledged in the number for November, 1851.

☞ The contribution from Christ Ch., Hartford, Ct., in the last number, was intended for Missions in the Diocese of Maine.

☞ The acknowledgment from the Ch. of the Ascension, New-York, should have mentioned an order for four libraries of the Soc. for Promoting Evangelical Knowledge—two for stations in the West, and two for Oregon, value \$40.

## FOREIGN.

## MISSIONARY CORRESPONDENCE.

## China.

JOURNAL OF THE REV. E. W. SYLE.

(Continued.)

VISIT TO NINGPO.

*Female Education.*

Thursday, October 16th, 1851.—Visited the girl's school of the Presbyterian Mission, at present under the charge of Mr. and Mrs. Rankin, and received a similar impression to that which I had at Miss Aldersey's—that the importance of the work of female education in China cannot be estimated by casual observations made in the school-room. Nay, one must even know something more than what appears on the surface of Chinese social life, before the imperative necessity of girls' schools can be appreciated. The inanity of mind—not to mention familiarity with, immodest thoughts and conversations, which is said, (I believe truly,) to be an almost invariable characteristic of the Chinese females, in their intercourse with one another; while it makes their need of Christian education the greater, at the same time makes it a slow process to cultivate them up to any noticeable point of improvement.

*A Chinese Restaurant.*

Early in the afternoon, for the purpose of learning more intimately the habits of the people, I accompanied two of our Missionary brethren to a Chinese eating-house, where we took dinner,—*more Sinico*. It is not worth while to go into the details of the repast, except, perhaps, to mention one particular—namely, that when anything like an entertainment is given, either at home or at a place of public resort, *hot wine* holds a prominent place; so much so, as to give a name to

the whole affair. An invitation to a wedding, is given by asking friends to come “drink the joyful wine;” to an ordinary feast, “come and drink wine,” &c. To-day, while our company was sitting quietly in an apartment at one corner, I heard at the extreme opposite corner a brawling noise, which induced me to step across and see what was the matter. A young man, inflamed with the fiery liquor he had been sipping, was railing at another man much older than himself. A simple allusion to this fact, (which was all the interference I attempted,) was enough to make the youth desist immediately and apologize—so accessible are they to influence on this point of the respect due to age.

*A visit to a Buddhist Monastery, and other places.*

Friday, 17th.—Last evening got into a canal boat, which, by going all night, brought us quite early in the morning to the foot of the hills south of the plain. Our object was to visit a monastery of great fame, both on account of its size and the beauty of the scenery in the midst of which it is situated. It would be easy to fill a volume with an account of what I saw, and of the thoughts to which the sight gave rise. Beautiful avenues of trees; deep, cold, sombre ravines; range after range of halls and apartments—all occupied by idols and those who worshiped them; a refectory of enormous size; quite a hamlet, inhabited by the retainers of the establishment; and high above all, in the rocky side of one of the deepest hills, a cell, the occupant of which is reported to have attained to such high degrees of (Buddhist) perfection, that he can, at will,

dismiss his spirit from the body and recall it again! In the very living trees there were niches filled with little images,—and on a high-raised platform, in one of the dreariest of the halls, was a seat, where the chief Bonze sits once a year, to administer the ordinance of burning wine-pots on the shaven head of neophytes.

The whole scene is past description; but it leaves an impression of the horribleness of idolatry, which can hardly be effaced.

In the afternoon, our party crossed over to another spot at the margin of the plain, from which a short walk brought us in view of several small but beautiful lakes, of which there are said to be great numbers in the hill country round about. Truly, the land is lovely; but the dwellers therein are vile exceedingly.

*Saturday, 18th.*—Our messenger from Shanghai came back to-day—having been absent fifteen days! Distance between the two cities, 120 miles.

*Sunday, 19th.*—Visited several of the preaching places to-day, and observed in all of them more seriousness and attention than I had seen heretofore. Mr. Way's congregation of about one hundred in the large building were quite attentive; and it struck me that the reason was, because the preacher spoke to them affectionately. At the chapel of the Baptist Mission, Mr. Goddard was assisted by a middle-aged and very well-looking native assistant. Mr. G. tells me they have much satisfaction in observing his sober walk and conversation. He is the only native preacher in the place at present.

*Monday, 20th.*—Spent the day in visiting a small city, very "lovely in situation," amongst the hills, to the north of the plain. The order and cleanliness of the streets made it a remarkable place; and my companion, Mr. Gough, had the opportunity of preaching to a large concourse of people. I myself am almost tongue-tied here; for though I can make myself understood to some degree, the difference between the dialect here and that of Shanghai, is such as to make it impossible to sustain an intelligible discourse on religion.

It was night when we got back to the city, and as we entered through the western water-gate, I remarked an intolerable stench, and asked the cause.

One of the men answered me, that this was the place where they dropped in the bodies of infants, and that when the water was low, the smell became very offensive.

*Use of Roman characters for Chinese dialect.*

*Tuesday, 21st.*—Rev. William Martin, one of the Missionaries, who has ardently pursued the plan of teaching the Chinese to write their dialect in *Roman Characters*, invited me to hear some of them read; and I must say, that the facility they had acquired was very remarkable, quite great enough to justify the enthusiasm of the advocates of this method of endeavouring to benefit the Chinese. It is an interesting experiment they are trying, and one, the result of which I shall watch with much sympathy; for, after all the facilities which the labours of others have furnished in its acquisition, still the Chinese is an intractable language, and the written method cumbrous and wasteful of time.

*Trip to Lookong.*

*Wednesday, 22d.*—Hearing of a good opportunity of running down to *Lookong* in the same boat which had brought us from Shanghai, I persuaded Mr. Way to accompany me, thinking that possibly I might manage to get out as far as the Sacred Island of *Pootoo*. As far as *Chin-hai*, we had as a *compagnon du voyage* a Chinese Romanist, who did not become communicative until a short time before his leaving the boat. Then he showed us his Missal, and told us he was a "Sacerdos," pronouncing the word so as to convince me that he had enjoyed foreign training—French probably; perhaps Italian. I took the book, and noticed on a blank leaf in the beginning, a few lines of devout aspiration, beautifully expressed in Latin. Before I had time to question him, and ascertain whether in spite of all the hindrances of the Romish system, this man may not have learned something of the love of God, and the true way of salvation, he was obliged to hurry on shore. None but those who have experienced it can tell the yearning of heart which a Missionary feels over the case of such a man as this—one who knows and seems to love the name of Jesus; but knows Him only as He has been half disclosed by the teach-

ings of the emissaries of Rome. "The Lord knoweth them that are His." Let us not be wanting in prayer for those who know the light only through a discoloured medium.

*Thursday, 23d.*—Reached Lookong about 10 in the forenoon, but found no likelihood of a good opportunity to *Poo-too*. Pirates are said to be hovering about these islands, so that to go out alone would be counted foolhardy; and none of my Missionary friends were at liberty to offer me their company. I must forego, therefore, the gratification of my desire to visit that stronghold of Satan; though, I think, if a good opportunity should offer, next summer will find me here again.

We found there was a ship in sight, and on boarding it, were delighted to find our friend Dr. McCartee there, just come from Shanghai, and on his way back to Ningpo. We therefore joined forces, and all returned together.

#### *The Romanists.*

*Friday, 24th.*—Went to the Tract Depository connected with the Mission Press, and selected a good number of such publications as I can distribute with satisfaction. In the afternoon, in company with Dr. McCartee and Mr. Russell, called on the French Consul, who has just come down here, and who is lodging at the large establishment the Romanists possess within the city. I observed that they were making extensive additions to their buildings, and we were told it was for an Orphan Asylum and Hospital, as well as for the accommodation of *twelve* Sisters of Charity, who are waiting at Macao until the premises are ready for them.

Four Romish Bishops are here at the present time; three for the purpose of consecrating the fourth, as I understand. I saw and exchanged salutations with two—the Bishops of Pekin and of Honan; but we had no conversation: they are familiar with none but the Mandarin dialect, and I have cultivated nothing but the Shanghai vernacular.

#### *Sunday Services.*

*Sunday, 26th.*—After the English service at the Mission Chapel, I spent the day, as on previous occasions, in visiting the various places of preaching. In the evening, I preached myself at the British

Consulate—the service there, which was discontinued during the summer, having just now been resumed. The maintenance of this service taxes the strength of the English Church Missionaries, yet they do not like to neglect it altogether, though the number of British residents is very small. They have, therefore, resolved to try the plan of holding it in the evening.

#### *Return to Shanghai.*

*Monday, 27th.*—Bade farewell to my many kind and hospitable friends at Ningpo, and, resuming charge of my little boy, engaged a boat as far as *Chin-hai*, which we reached by nightfall.

*Tuesday, 28th.*—Finding no boat willing to cross Chapoo Bay but one already laden with goods, and having thirteen passengers on board, hired a compartment and bestowed my luggage, my servant, my little boy, and myself, in a very small compass, room enough however, for we tacked constantly all day long, and came to an anchor, because of the tide, early in the evening. Then all betook themselves to sleep, and I was the only person awake when the stars came out. There we lay, heaving up and down on the waters, beneath which lie whatever remains of the mortal part of our lamented brother, Walter Lowrie!

*Wednesday, 29th.*—Arrived at Chapoo; great difficulty in getting ashore; at low water one vast mud-flat surrounds the landing-places. Succeeded, however, at last; and succeeded also, after much delay and bargaining, in engaging a boat to take us to Shanghai. Once in possession of a river-boat, which is a Chinaman's castle, and all becomes comfortable and monotonous again—the country flat; the water smooth; the villages innumerable; the larger towns or cities not unfrequent; the people quiet, civil, even jocose; the boatmen slow, and troubled with an incessantly-recurring tendency to drop anchor, or moor the boat, which it behoves you as pertinaciously to resist—this is the history of river-boating in these parts. Passed the pretty town of Ping-Voo at 2 o'clock.

*Thursday, 30th.*—Wrote letters quietly during the forenoon, and reached home early in the afternoon. All well and cheerful. The Bishop gave us a delightful lecture in the evening.

*Friday, 31st.*—It was a suitable conclusion to a month so marked by mercies,

as this past one has been, that the news should reach us, as it did, this evening, of the *actual embarkation* of our long-looked-for fellow-laborers. Letters from New-York (latest post-mark Aug. 6) came in this evening, telling us that Mr. and Mrs. Nelson, Mr. Keith and Mr. Points had actually sailed. So our long night of watching seems drawing to a close!

The Lord be praised: "He doeth all things well," and what we "know not now, doubtless we shall know hereafter."

## Africa.

ANNUAL REPORT OF THE REV. E. W. HENING.

*Mt. Hope, Rocktown Mission Station,*  
January 5th, 1852.

REV. AND DEAR BROTHER: Below you will find my first Annual Report of this station.

### School.

At the commencement of the year just closed, Mrs. Hening had under her daily instruction six girls, who had been transferred from Fair Haven, and three young men who were formerly our pupils at Taboo. The latter class, though small, formed an entirely separate department from the girls; being, of course, much further advanced in their studies; and required as much time and attention as would a larger number, pursuing the same branches.

Mrs. Hening found it quite impossible, in addition to the domestic cares of the family and school, to do justice to a male and female department; and the effort proved so detrimental to her health, that she was obliged to resign the girls to the charge of Miss Williford. They were accordingly transferred to Cavalla in June last.

Believing that, with the assistance of two of the most advanced scholars, she might enlarge the boys' school without so much exertion as was required by two separate departments, Mrs. Hening then endeavoured to gather small children from the neighbouring towns. Out of twelve thus received, six only have been retained; some having played truant, and others having been withdrawn by their parents. Those who remain are taught orthography, writing, and arithmetic, and receive religious instruction daily.

The names and the studies of the older pupils are reported below:

John W. Hutchins, age 20; Peter Humphries, 19; William H. Kinckle, 18. *Studies*—Orthography, Reading, Writing, Composition, Geography, Grammar, Natural Philosophy, and Arithmetic.

James May, 18; Orthography, Reading, Writing, Arithmetic.

### Preaching and Pastoral Department.

With only a few occasional interruptions from ill health, I have been able to preach regularly on the Sabbath to native congregations varying from ten to forty or fifty persons. The services have been held either in the open air, under a large tree, or at the Mission house, as the weather or other circumstances rendered advisable. I have felt very much the need of a chapel, and have little doubt that when a suitable building shall be erected, the habit of assembling in a place specially dedicated to religious worship, will insure a more regular attendance, and more serious deportment than can now be expected. After many ineffectual efforts, I have succeeded in collecting a part of the materials, and hope in a few *months*, such is the tardiness of native workmen, to have the building erected.

The afternoon is occupied in Sabbath-school instruction. Mrs. Hening teaches the older scholars, and all the other members of the Mission family, while Musu instructs the younger boys, and afterwards collects a group of children in town, to whom he communicates the elements of religious truth. He also recites a lesson in the Union Questions to Mrs. Hening immediately after the morning service. The duties of the day are closed with the regular evening service of the Church, and a lecture in English.

I have also preached weekly in three towns in the vicinity of the station, Brother Rambo visiting the other two; so that between us we have completed the circuit. It is true that on these occasions small congregations are usually collected, yet the aggregate number of adults to whom the Word of Life is thus weekly dispensed, cannot be less than eighty or a hundred, besides scores of children who are often the more interested and attentive listeners.

In gazing upon the group who gather

around the Missionary, in a native village, one might sometimes be tempted to think that the listless apathy, the besotted ignorance, and the brutal degradation of the African, must form a peculiar barrier to the progress of the Gospel; but this would be virtually to deny to that Gospel the glorious and all-conquering attribute, "it is the power of God unto salvation." The heart of the intellectual and refined is no less desperate in its wickedness than that of the degraded savage; the Greek and the barbarian are alike before God, "dead in trespasses and sins," and there can be no resurrection to either, until the life-giving Spirit has called him forth from the darkness of his moral sepulchre. The preaching of that same Gospel, which was "foolishness" to the polished Greek, has tamed the savage warrior of Southern Africa, lifted the degraded Greenlander from his filth and wretchedness, and transformed the fierce cannibal of the South Sea islands into the meek and loving disciple of Jesus; and it can achieve the same triumphs here. Yes; and with undoubting faith, we believe that it shall; and so we will labor on, in patient, cheerful hope, and pray and wait for the early and latter rain.

And I will add, that it is not during the present dispensation that we look for the fulfilment of that ample promise of Millennial glory—"Every knee shall bow to Him, and every tongue confess that He is Lord to the glory of God the Father." But we have "a sure word of prophecy," which runs like a golden thread through the Scriptures, and is the very cadence string of all their harmony. that "when the Gospel shall be preached as a witness among all nations, then shall the end come;" and that end shall be "the glorious appearing of our Lord and Saviour Jesus Christ." when "there shall be given him dominion and glory and kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away; and His kingdom that which shall not be destroyed." Dan. vii. 14.

To return to my Report, I would add, that it is my practice to give a familiar exposition of Scripture at daily evening prayers, and that Brother Rambo lectures to our family and school on Thursday evenings.

I have occasionally preached, during the year, at Cape Palmas and Mt. Vaughan.

Having committed to memory the greater part of the Office for the Communion, I am able to administer that sacrament to my own flock, at stated intervals. The number of communicants is nine, three of whom are Colonists.

Affectionately, your brother in Christ,  
EDMUND W. HENING.

ANNUAL REPORT OF THE REV. J.  
RAMBO.

*Fairhaven, W. A., Jan., 1st, 1852.*

I submit the following as the Annual Report of this station:

*School Department.*

R. H. Gibson\* and Samuel Boyd, *Assistant Teachers.*

FIRST CLASS.—R. H. Gibson and Samuel Boyd. *Studies.*—English Grammar, Composition, Arithmetic, Philosophy, &c.

SECOND CLASS.—N. S. Harris and B. C. Howard. *Studies.*—English Grammar, Definer, Writing, Geography, Arithmetic, Natural Philosophy, and Scriptures in Grebo and English.

THIRD CLASS.—John Farr. Alonzo Potter, G. M. Randall, and John D. George. *Studies.*—Orthography, Reading, Writing, Arithmetic, and Scriptures in English and Grebo.

FOURTH CLASS.—R. S. Killin and C. M. Butler. *Studies.*—Orthography, 3d Reader, Numeration, Writing and New Testament in Grebo.

PRIMARY CLASS.—H. R. Harrold, J. P. Hubbard, Manton Eastburn.—Total, thirteen.

N.B.—The ages of the scholars of the first two classes range from nineteen to thirty years. Those of the remaining pupils range from seven to twelve years,

*Preaching and Pastoral Department.*

COMMUNICANTS.—R. H. Gibson, Mrs. A. E. Gibson—*Colonists.*—Samuel Boyd, Caroline Boyd, T. B. Chandler, Maria V. Chandler, B. C. Howard, Mary Howard, N. S. Harris—*Natives.* Total, nine.

\* This Assistant leaves the station this day, owing to failure of his own and his family's health.

N. B.—Two communicants have been transferred during the year to other stations; and one having visited his people at a distance, has not returned—yet it is to be hoped, that as he knows his duty, he may exert some good influence among his heathen people. One has been baptized, and admitted to the communion.

Through the tender mercy of our covenant-keeping God, my health has been such as to enable me to preach and lecture this year in all three hundred times, exclusive of the two months I was absent at Sierra Leone, when I preached and lectured frequently.

During the *ten* months spent in the field, the Sunday services have been regular at my station, except when monthly appointments in the colony and at Cavalla have prevented them. The Sunday duties have been as before, viz., one sermon, two lectures, Bible class, and Sunday-school.

During half the week, have preached in two of the villages at Fishtown weekly, thus alternating between four villages. I have spent Mondays in my school to hear the weekly review. The remainder of the week has been spent principally at Rocktown, assisting Rev. Mr. Hening—preaching in some of the villages there, and once a week at Middletown.

Once a fortnight, on Tuesday evenings, I have preached to the congregation in the colony. When I have occasionally spent Sunday with this people, I have preached twice, and administered the communion. I have, at such times, also, preached once to the natives at the Cape.

I have occasionally preached in most of the Grebo towns, and have made several visits to neighbouring tribes, preaching in two or three of their towns each visit.

I have had morning and evening prayers conducted regularly at my station,—lecturing every evening, when present. I have had much intercourse with the heathen, both at the Mission-house and at their homes. I have part of the year taught a class of Kroomen once a week. Several have seemed serious and attentive. A blind youth, (native,) has been for many months a regular attendant at the Chapel and prayers, and having lately given evidence of a change of heart,

has been admitted as a candidate for baptism.

*Baptisms.*—Have baptised *one* adult and *one* infant at my station, and *two* infants in the colony—Total, four.

*Lord's Supper.*—This sacrament has been administered *monthly* at this station; and I have celebrated it a few times in the colony.

*Funerals.*—Have buried one infant at my station, and *five* adult colonists at Cape Palmas.

*Church Catechism.*—The communicants and scholars have been examined in this, monthly.

*Communion Offerings.*—These have amounted to about fifteen dollars American currency; and have been distributed among the poor in the heathen villages.

#### General Remarks.

The past year has been one of almost uninterrupted blessings. The health of several of us has been very good. Our labours have been but little intermitted. Our schools have been regular; most of our communicants consistent. Our heathen congregations generally good, and attentive; our intercourse with the heathen for the most part pleasant; ourselves happy and cheerful in our work. Death has not this year, (nor several preceding ones,) visited our Missionary band; and, *lastly*—through the good providence of God, one of our number, in answer to the Church's call, has for a season left us,—and was some months since elevated to the Episcopate, and is expected in a few months to join us as our Diocesan.

All these facts unite to prove that an Omnipotent arm has been underneath us; and a merciful ear has been open to hear and answer our prayers, and those of the Church at large. We would for ever praise Him for such blessings. We would, with devout gratitude, continue the blessed work in which He is graciously permitting us to engage; yet with the increasing consciousness that it is "not by might, nor by power, but by the Spirit of the Lord of Hosts," that we can hope to be successful in this work.

All of which is respectfully submitted by, yours affectionately in Christ,

J. RAMEO.

## ANNUAL REPORT OF REV. C. C. HOFFMAN.

*Cavalla*, Jan. 1st, 1852.

A large portion of this report is taken up with voluminous details respecting the business affairs of the Mission generally, which have unavoidably occupied much of the Missionary's time. The following passages relate more particularly to the Station at *CAVALLA* :

With regard to the station at Cavalla, I have to state that the schools have gone on as usual during the last six months, and the regular religious services held. I have been also enabled to preach in the neighbouring towns four or five days in the week, visiting them alternately in the afternoon, up to the beginning of last December, since which time my health has not been such as to warrant the exertion for this important duty. I have been also obliged to curtail my Sunday services, and to make my visit to the Cape less frequent. Rev. Messrs. Hening and Rambo have kindly supplied my place there. By this temporary relaxation, I hope my health will be restored; it has already improved.

The Missionaries generally have enjoyed good health. Miss Williford has, however, suffered more this year than the first, from slight attacks of intermittent, which have prevented her from personal charge of the girls' school, although it has been under her direct supervision. The number of scholars is 31, besides 4 Colonists.

In September last, we lost the services of the male assistant teacher in the boy's school; Mr. G. Gibson, who held this office, sailed at that time for America, for the purpose of preparing for the ministry. This, for a time, threw additional duties on me; from these I have been somewhat relieved by Mrs. Hoffman, who spends part of the morning in the school. We have long wanted an efficient male teacher here, and during the last year I have particularly felt in need. The number of scholars is 25. We have had no increase of the number of communicants since the Bishop left; on the other hand, it has been my painful duty to suspend two of our Christian youths for grievous crimes,—one of them I have dismissed from the Mission. Our present number is 25 native communicants. During the year, two have died, six re-

moved to other stations or left the country, and three suspended. There has been one marriage, Emma Clay to Horatio Gillet—and one infant has died, the son of B. C. Webb.

There is a subject which now demands most serious attention, and that is, the giving occupation to our youth who are old enough to leave school. We need the introduction of a manual labour school, where we could teach the boys some useful trades, by which they could make a living. I am endeavouring to supply this want as far as I can, by having the older boys work with the mechanics who are at the station.

We have had weekly services in the colony either at Mt. Vaughan or Cape Palmas. The number of communicants is 28; during the year three have been added, seven have died, and one has been suspended; among the number deceased was the late Governor of the Colony, John B. Russwurm, who died in June last.

The congregation now assembles in the new building, *St. Mark's*—which, though unfinished in the interior, affords better accommodations than the school-house where they met before. Service was held in *St. Marks*, for the first time, on Sunday the 12th of October—at which time the Communion was administered. I have requested the Building Committee to send by this vessel (the *Morgan Dix*) an account of its financial affairs to the Bishop, as requested by him in a recent letter.

In the Colonial schools at Mt. Vaughan are about 70  $\frac{1}{2}$  children, fifty of whom are girls, and under the charge of Mrs. Thomson, and the remainder boys, under Mr. J. T. Gibson's care.

We have lost three of the scholars of the High School during the year; two by death, and one became deranged. Our present number is six.

I regret to say that we shortly are to be deprived of the services of a most excellent physician, Dr. S. F. McGill, who leaves for Monrovia in a few months, with his family.

We were glad to receive, by this vessel, types and paper for printing; the press is to be removed from Fair Haven to this station, as Mr. Rambo is expecting to return to America in the spring.

## MISCELLANEOUS.

### Missionary Enterprise Directed to the Interior of Africa.

(From the last Report of the American Board, &c.)

It is the opinion of the Prudential Committee, that stations on the coast, in the tropical regions of Africa, should be made directly subservient to an inland extension. The maritime districts are not all alike unhealthy. Far from it. But the tropical coasts are all less salubrious than the interior table-lands. The influence of elevation in diminishing heat is a fact well known in the temperate zone, but it is more apparent in the equatorial regions. An elevation no greater than that of one of the Egyptian pyramids, will lower the temperature a degree, and produce the same effect as a removal some sixty miles from the equator. We seek, therefore, to gain, as soon as may be, the more temperate and healthful uplands; and our maritime stations, while they serve important ends as mere missionary posts, will have also another use: they will serve as places of entrance and departure, as mediunus of communication and support, as the base of an operation which, with the divine permission and blessing, is to have its development and enlargement in the interior regions as yet but partially explored.

Nor, as things are, will the coast thereby be neglected; for it would seem that, on both sides of tropical Southern Africa, the more numerous and powerful tribes of the interior are now working their way down to the coast, in order to connect themselves directly with the commerce of the Christian world. So that our labours in the more healthful upland interior, where we have not to contend with the superadded vices of the coast and of a depraved civilization, will, if the Lord bless them, send their influence downward among the native traders inhabiting the shore.

The English Church Missionary Society have an enterprising Mission on the side of the continent opposite to us; and a deeply interesting proposal has been

made, by a leading member of that Mission, for our consideration; namely, *the forming a South African continental mission-line, from the Gaboon to the starting point of their Mission in the neighbourhood of Zanzibar.* North of the equator this would not be so easy, on account of the difference of languages, and the mutual enmity of the tribes and nations in that quarter. But it is a remarkable feature of all the dialects south of the equator, which are spoken by the black men as distinguished from the Hottentots and Caffres, that these dialects all have a common language for their basis. And as the languages are the same, in all the essentials, so the people themselves are essentially one people in manners and customs, notwithstanding all their differences in tribes and governments. The wisdom of God has doubtless made this arrangement in order that "in the fullness of time" his kingdom may the more easily and speedily be established in this part of Africa. It has been discovered, that an intercourse of a few weeks has actually sufficed to enable natives of the eastern coast and of the Gaboon to converse together. Let the Board think of it. One grand stock of languages pervading the half of a continent! How pregnant this fact with thoughts and prospects regarding the civilization and destiny of this vast region! What prodigious facility it will give the missionary, in his travels and his preaching! What an immense saving of labour in acquiring barbarous languages, and reducing them to writing, and in diffusing new ideas through African nations! This great family of languages would seem also to be singular in the excellence of its structure. The Mpongwe dialect, on the Gaboon, is described by Mr. Wilson as being distinctly enunciated, flexible, regular in grammatical forms, free from nasal and guttural sounds, agreeable to the ear, having great expansibility, and very easily acquired.

The place of meeting on this Continental Mission Line would be some one

of the central mountains, that are supposed to divide the great basins, from which flow the waters of the Nile, of the Zaire, and of the shorter rivers running into the Indian Ocean. These mountains may be eight hundred or a thousand miles from either coast; and it is a cheering fact, that some three or four hundred miles of the eastern portion have already been traversed by Dr. Krapf, one of the missionaries of the Church Missionary Society.

The missionary aspect of the two opposite sides of the continent have some strong points of resemblance. On the east, a healthful upland was found by the missionaries much nearer the coast than was expected; and mountains are seen from more than one of our stations. If a French Roman Catholic power holds the maritime district on the west, an Arab Mohammedan power holds that on the east. The shores of the Gaboon are healthful, compared with most rivers in Africa, but will not probably compare with the elevated table lands of the interior; no more will the coast upon the east. The "thick and terrible jungle," as it has been expressively called, covers equally the plains and valleys on both sides of the continent, creating an equal present necessity for travelling on foot; while our brethren on the east, owing to the proximity of mountain-chains parallel to the coast, have not the navigable rivers, such as we have on the west. And when steamers shall ply the river Gaboon, and bring the Pangwes of its upper waters in actual contact with the trade of the world, and send caravans and the influence of that trade back on their far interior settlements; then, for aught that now appears, we shall have the same facilities with our brethren on the other side, for moving inland, and forming stations far on towards the appointed central place of meeting and jubilee.

To such as are fearful of climate, or of a barbarous people, the Committee would commend the following anecdote, related by Mr. Bushnell during the past year. "While on a visit," he says, "to a town up the Gaboon river, a few days since, after conversing some time with the old head-man, he expressed a desire to have a missionary come and reside in his town, and promised to build him a house, and give him plantains to eat, and plenty of children to instruct. I told

him we were only a few missionaries, and no one could be spared to come to his town. 'But,' said he, 'why don't you make a book and send to America for more missionaries? I think plenty live there.' I told him, 'Yes, there are many there; and we have often invited them to come and help us; but their country is a cold country and this is a hot country. If they come, perhaps they will be sick, and some might die.' The old chief hesitated a little, and then replied, 'Frenchman's country be cold country, too? Plenty Frenchmen come here. Why don't they fear? Englishmen's country be cold country? And yet many Englishmen come here to make trade. They no fear to be sick and die. Why do missionaries fear to come?'"

#### 'Sowing the Seed at a Hindu Mela.

(From the last publication of the Church Missionary Society.)

It is said in Holy Scripture—Isaiah xxxii. 20—"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." The particular grain which seems to be referred to here is rice, which affords extensive sustenance to man, full half of the people of Asia, and of many parts of Africa, living upon it. In its culture it requires a great quantity of water. In China it is generally sown in the low lands which have been flooded by the rivers. As the waters subside, and before the rich mud, which they leave behind, has had time to dry, the Chinese sow the seed rather thickly over the field, and then immediately let in a large body of water, which covers the whole to the depth of several inches. Water, therefore, is so necessary to the culture of this grain, that they who would reap it must sow beside the waters. Waters in Scripture are not unfrequently understood to signify a multitude of people, and hearers are as necessary to the sowing of the Gospel seed as waters to the sowing of rice; and blessed are they who go forth with patient laboriousness to sow this seed wherever man is to be found in ignorance of the only Saviour, the Lord Jesus Christ.

The river Ganges flows past a city called Gharmuktezzer, where every year the Hindus hold a great mela,

or festival, in honour of their gods. It is frequented by great multitudes of people, so that the banks of the river, whither they come to bathe and perform other religious ceremonies, are crowded with them. Our missionary, the Rev. R. M. Lamb, who is stationed not far distant, at the city of Mirut, is in the habit of attending this mela, where, among these poor deluded idolaters, he finds abundant opportunities of usefulness. His visit there last year was of a peculiarly interesting character. The tent was pitched under a tree, at a place where three roads met, so as to afford a good opportunity of speaking to the people, on their way to or returning from the mela. The sowing of the seed "beside all waters" then commenced. A number of fakirs, or religious mendicants, who go about practising various austerities, and extorting money from the people, were first spoken to, and groups of people addressed in different parts of the mela. During the two subsequent days a similar course was pursued, and congregations addressed, sometimes of not less than a thousand persons. On the morning of the fourth day, an effort was made to reach the people on the banks of the river. It was found that without a boat this could not be done effectively, and how a boat was to be procured presented a great difficulty. One only was to be seen, and that one was pre-occupied by the Ganges' idol, which was being rowed about from place to place to receive the homage and offerings of the people. This the owner, for hire, was induced, after much persuasion, to place at the disposal of the missionary party. He confessed that he cared nothing for the idol, but it was his livelihood: in other respects, he was free to acknowledge there was no profit in it. The agreement was soon made. Mr. Lamb and his catechists, embarking without delay, covered up the idol, a brazen figure of a very ugly old woman, that there might be no offerings made to it, and, turning Satan's implements into an instrumentality for good, pushed from the bank. We shall now let Mr. Lamb relate what he witnessed.

Nov. 15, 1850.—As we proceeded up the river, we witnessed the manner in which they made their offerings and worshipped. Their offerings are of every kind—chupatties, the common

bread of the country, sweetmeats of every description, fruits, &c. The first time we preached to 300, who listened with great attention; the second time to 200, when some Mussulmans were noisy, and tried to disturb us; the third time to 500. At this place we had a very favourable opportunity. Seeing a great crowd rushing towards the river side, we went to witness what they were about to do. The government having forbidden children being sacrificed to the Ganges, which formerly used to be done by throwing them into the water alive, and allowing them to perish, the Brahmins persuade the women to do it in pretence. Thus the crowd rushed to see an imitation offering. A woman brought her child, about nine months old, and threw it into the water. There were men ready to lift it up as soon as it was thrown in. In this way the child was thrown in three times, and then taken away. We addressed the crowd, and pointed out their sin and danger; directing them to Jesus, the only sacrifice God would accept for the sins of the world, and insisting that they should worship God only, as He alone had power to kill and to make alive, to cast into hell and to save, &c. They listened with great patience; but, as we concluded, Satan stirred up two or three Brahmins to begin, and cause the others to shout out, "Gunga, ji ki jâel!" in honour of the Ganges, in opposition to Christianity: these are the words we hear in every part of the mela. The fourth time we preached to about 100; and the fifth, to 200. Then we crossed over to the Moradabad side of the river. Here greater crowds flocked to hear us from the Moradabad and Bareilly District, and apparently with greater pleasure and satisfaction. The mela is very large, extending full seven miles on both banks: to me it appears much larger than in former years. I should think not fewer than two millions have attended from the commencement. It is an extraordinary sight, to see so many congregated on the bed of a river, where only a month or two ago it was one complete sheet of water. The sixth time we preached to 300, then to about 400, and again to 400. We all felt delighted with the morning's work, fully convinced that, under God's blessing, some good had been done. I was rather surprised to see a woman

attempting to propitiate the Ganges, by burning rags dipped in oil, and floating them in a brazen vessel on the water, thinking it would be pleased with the fragrance. This is one way in which many young women show their superstition, and the Brahmins make a good trade of it. They stand by the river-side with a gourd and a cocoa-nut in their hands, and tempt them to throw them into the water. We did not see one corpse thrown into the river, though on the road, at Shahjehanpur, they were bringing one from Mirut for the purpose. The superstition and credulity of the people in what is false, is surprising.

#### Responsibility of Pastors. in reference to the extension of the Gospel.

(From the last Report of the American Board.)

The obligations of pastors to sustain the missionary cause, through their labours and influence with their people, have been forcibly and justly set forth in the document before us.\* This branch of duty is there made to consist in the diffusion of missionary intelligence in appropriate preaching, and in systematic arrangements for the contributions of the people. That the pastor's obligations to these several duties is involved in his share of the work of preaching the Gospel to every creature, we have the fullest conviction. But we think the obligation can be more effectually pressed from grounds less inferential.

The pastor's obligations to promote the highest spiritual welfare of his people, by rightly dividing the word of truth, involves all this and more. The pastor wields a mighty influence, but it is, or should be, mainly through the instrumentality of inspired truth. God has put this into his hands, as the instrument through which the man of God is to be thoroughly furnished unto *every good work*; and if to every good work, surely to the work of giving for the spread of the gospel. If the pastor has any responsibility, it is for giving his people, out of the word of God, such instructions and training as shall give a proportionate and vigorous development of Christian character.

Nor has the spirit of inspiration omitted to give the materials, specifically adapted

to that branch of instruction. Whoever will carefully examine the Scriptures with reference to this point, will find that the Holy Spirit has framed the Bible on the assumption, that Christians need not only casual and earnest exhortations to copy the love of Christ, who for our sakes became poor, but also a *systematic training or education* to the practice of beneficence. The Scriptures not only assume that it is needful that the Christian be generous in his gifts, as that he should be sound in doctrine; but they also assume that his generosity and beneficence are qualities to be brought forth by instruction and action, under a divine rule of conduct. They have gone further. They have *prescribed* that rule of conduct, and made it the duty of every Christian to conform to it, as much as the law of the Sabbath. The rule involves the duty of acts of giving, *frequently repeated*, so as to keep the heart in a constant expansion; of acts in regular series, so as to take advantage of the force of habit; of acts of giving, connected with Sabbath duties, so as to nurture the sense of religious obligation, and of giving in proportion to our means. A rule given by divine authority, given for the main purpose of cultivating spiritual life, is binding on every person in our congregations. Nor can the pastor employ all the means which God has given him for promoting the spiritual thrift and salvation of his people, while he ignores this gospel plan of beneficence. If a pastor should neglect to instruct his people in the duty of Sabbath-keeping, while they were manifestly deficient in it, we should regard him as seriously delinquent. But the duty of Sabbath-keeping is of no higher grade than that of a systematic beneficence, and not half so much neglected.

Placing the minister's responsibility for the benevolent action of his people on this ground, all objections to his doing what the case requires, are easily met. Is it felt by the pastor that such preaching is unwelcome to his people? So is it often felt that this or that doctrine of the gospel is unwelcome; yet he feels bound to declare the whole counsel of God. And if he may keep back nothing that is profitable in doctrine, surely he may keep back nothing that is needful to such a cardinal duty. Does the pastor say: "My people are poor, and can give but little to

\* Printed in March Number of Spirit of Missions, p. 102.

the cause of Missions, and I feel a delicacy in urging this matter?" Poor as they may be, they have just as much occasion for the use of God's appointed means of cultivating a benevolent character, and being enriched to good works, as if they counted their millions. Is it said that they are habitually delinquent in meeting their obligations to sustain the ministry? That fact only the more clearly demonstrates the need of their being urged to adopt the gospel rule of beneficence. It shows that in their former experience, this part of divine truth has not done its work. And so of every other objection. It is met with the assurance that this branch of missionary preaching is due to our hearers, for their own spiritual good, and for their salvation. And God has expressly inserted this among the materials to be used in our Christian instruction. If we are bound to warn and teach every man, that we may present him faultless in the day of Christ, we may not neglect that divinely appointed course of training by which beneficence is cultivated; a grace of which, if we be destitute, it is said of us: "How dwelleth the love of God in him?"

If pastors generally entered fully into the scriptural conception of making it a *first end to form the character* of their people to beneficence, and that by scriptural rules and authority, the causes which fill your treasury would act in a measure independent of agencies. Then it would not be said that there has been a deficiency of contributions in this or that locality, because there was a vacancy in the agency. Even then, to a limited extent, agencies might be useful. But the dependence upon them, and the expenses upon them, would be far less.

This scriptural system of cultivating the benevolent character of a people is not mere theory, not a mere matter of precept. It has in some instances been tested by practice. And the pastors and churches that have adopted it, have found it to surpass their expectations, and the force of example should quicken the consciences of those who have disregarded it. What is wanted is some plan that shall come to a broad and steady action upon the masses; and here we have it—and actual experiment has proved that we have it.

It is, of course, understood that a pastor's preaching on this, as on all other

subjects, shall be sustained by his example. And we are happy in the conviction, that our pastors in general are, according to their means, in advance of their people. If the Church, as a body, were but even with the pastors, as a body, we think a great aggregate advance would be made at once. Still it is not to be forgotten, that in this matter, pastors have special occasion to be examples to the flock.

Your committee are aware that this attempt to carry our preaching back to first principles, makes no special provision for present emergencies. But, if successful, it would do more. It would elevate the head-springs of our beneficence, and give it a wider and fuller flow. It would set in motion a stream that would be equal to all emergencies. And we trust in God that emergencies like that which now presses, will multiply as the world advances. And we should seek a course of action which will not only pay this debt, but all debts. While we would throw discouragement on no special effort for present relief, our main reliance is on a return to God's appointed mode of beneficence. We would have the ministry enter into the true and full conception of the excellence and adequacy of God's plan of beneficence; and then with all earnestness lead their people into it, seeking first their sanctification and salvation by this means. Then we should be sure that every Missionary treasury would be full.

While we are neglecting, to a great extent, a plain and imperative rule of action—one design of which was to supply the means of evangelizing the world—God's providence is creating broad openings, and showing us more and more the insufficiency of our present modes of giving; as if it were his intent to lay on us the necessity of looking to him for help, and then to teach us not to expect help from God, while neglecting the way which God has appointed to help ourselves.

This sum of the matter is, that our churches need to enter upon and pursue an educational process, in which they are to be taught by rule, a rule of God's giving, and in which they are to *cultivate character* by acting under this rule. And pastors are responsible that the rule and its enforcements be inculcated, line upon line, and precept upon precept. And

the whole work needs to be done as a matter of formation of character under gospel instruction, on the ground that benevolent character is the real treasury of our missionary Boards; and when this is all full of God's ministry, true to itself, and acting as the full spirit of Christ can make it, there will be no lack of means for any good work.

## Intelligence.

CHINA.—Letters from the China Mission have been received, dated at Shanghai, December 18th, 1851, from Bishop Boone. The following is extracted :

Many of our first-class boys have now attained the age of manhood, and though they have not completed their term of ten years, I propose releasing them at the Chinese new year. This has led to my having a serious talk with each one, to learn what his desire is as to his future profession. I send you a written answer to such a conversation, by one of the most excellent of the youths who have been baptized. I trust it will gratify the members of the Committee, to see such fruits of our school labours. I have great confidence in Chu Kiung's sincerity and piety.

The following is a copy of the letter referred to by the Bishop. It is written in an exceedingly neat hand.

*Shanghai, November 22d, 1851.*

MY DEAR BISHOP: That evening after I returned from your study, I felt it was by the perfect goodness of God that I was introduced to this school, to be united with the spiritual teachers, that I might learn good things from them. Now it is six years that I have been here, what good have I received! I have received many which cannot be counted.

Before I came, I was ignorant of this blessed Gospel, and was a child of wrath, not a child of God; but afterwards, the gracious God opened the eyes of my mind, and showed me his light. Then I was no more so ignorant; I began to feel my sins, and to know the wickedness of my heart, and desired to seek for pardon and purity, until I approached to ask for the Holy Baptism. Thenceforward I was made a child of God, through faith in the righteousness of JESUS CHRIST, OUR LORD.

Indeed, dear Bishop, I am blessed with unspeakable blessings from God in spiritual things, such as, the remission of sins, the sanctification of the Holy Spirit, the hope of life eternal, and the support of God's grace in serving him. I do feel I am a child of God in Christ, and I do desire to study for the ministry, that in time to come I may proclaim this blessed Gospel to my fellow countrymen, and bring many and many of them into the fold of Christ, that they may become believers of the religion of the Cross; that they may cast off their Idols, and away with their superstitions and heterodox opinions, and learn the simple worship of the Supreme God, and acknowledge Jesus Christ their Saviour, and be saved from everlasting destruction by God's grace.

But, dear Bishop, I do not think it a small matter to undertake the office of a minister of the Church of Christ; it is the greatest, highest, and holiest work of man, even the work of God. Moreover, it is not my own will; it is the will, and divine power only can call: and, also, it is not for any gain; it is the whole effort of my love. As God so loved the world, that He gave His only begotten Son, so I, by God's grace and help, would sacrifice all my cares and weights, which often hinder me in running the race that God has set before me, and with my heart full of tears, give myself to the Cross of Christ. O Bishop, pray for me alway, that I may be taught of God, and be his true workman in future. This is my answer, dear Bishop:—I, by the grace of God, the help of the Holy Spirit, and the blood of Jesus Christ my Lord, give up myself to the service of God all the days of my life, from this day.

Your true and sincere Christian scholar,

CHU KIUNG

AFRICA.—By a vessel at Baltimore, on the 9th March, advices have been received from the African Mission at Cape Palmas, to 9th January last. Extracts from the letters are subjoined, and the reports of the Missionaries will be found in the preceding portion of this number. The journals are necessarily deferred to a future number.

The following is from a private letter of the Rev. C. C. Hoffman to the Secretary, dated Cavalla, January 8th, 1852:

‘A vessel leaves the Cape to-morrow, and I rejoice to say, leaves us all well and happy. God has graciously dealt with us during the past year. Mrs. Hoffman has been generally well, and much interested in everything connected with the Mission. We have a pleasant little society here in Mrs. Payne and Miss Williford, and ourselves. Brother Rambo and Mr. and Mrs. Hening occasionally visit us, as was the case last month, when they came to attend the examination of the boys’ school. Brother Hening has become totally blind, but is very happy, and has a most contented mind. He preached our Annual Missionary Sermon at St. Marks, Cape Palmas, with a great deal of zeal and energy.

“St. Mark’s is finished on the outside, and we worship in it. We have a temporary pulpit, and benches for the congregation. It is a very pretty church, and a most pleasant one for the voice. The Church of the Epiphany, here at Cavalla, is just above the ground: it is pretty hard work to build here, as we have to depend chiefly on the natives for the transportation of the materials; but it is *going on*, and that is a great thing, even though it goes but slowly. The timber for it arrived three days ago from America.

“I have met with trials during my good brother’s absence in America, both from the natives in the towns, and from our scholars and youth; but God upholds me, and gives me grace and strength. We have great need here of a male teacher, one who can superintend the boys out of school as well as in. The evil influences about are so many, in heathen friends and heathen customs, that they require every help to keep them in the way of life.

“We hope to have our additions to the Mission House finished by the time the Bishop shall arrive; one of the wings is almost ready to be occupied. One of

my most pleasant duties is the evening prayers with the children. Girls and boys assemble at 6 p. m., when they sing a hymn in Grebo. I then read a portion of the Bible, explain it, and ask questions on it, and close with prayer. I have been obliged recently to give up preaching in the native towns, by the advice of the physician, on account of the weakness of my lungs. I am much better now, however, and trust that omitting duty for the present, and keeping quiet, will be the means of my restoration. I think Brother Rambo will come down and pass a few weeks with us before he goes to America; not only to relieve me, but to teach the art of printing to one of the scholars. I do wish you could look in upon us here. You will not smile at this; for the days are coming when, from America, ten or twelve days will land one even on African soil.”

The Rev. J. Rambo writes from Rocktown, W. A., January 6, 1852:

“I send portions of my journal and the Annual Report by the present opportunity. \* \* \* I hope, with the consent of our Board here, to visit the United States in the spring, as the three years will then have elapsed since my arrival in this field of my choice.

“You will see by our journals and reports that our work is losing none of its interest. The heathen, it is true, are as hardened as ever, yet we are still encouraged to preach to them, while they will hear. We seldom fail to get hearers wherever we go. We endeavour, in the strength of God, to set before them life and death, and then leave them to make their own choice. We can only preach; we cannot convert them.

“You will be pleased to know, that we are generally in the enjoyment of reasonable health, and cheerfully and hopefully prosecuting our labours. God is showering blessings upon us here in our wilderness homes. We praise him for these blessings, and in view of them all, desire more than ever to spend and be spent for his glory and the good of these heathen souls.

“I need hardly say that we shall cordially welcome the Bishop and others in the spring. It will be an occasion of devout gratitude to Almighty God.”

## A c k n o w l e d g m e n t s .

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from the 15th February, to the 15th March, 1852 :

#### MAINE.

*Bath*—Grace..... 10 13  
*Portland*—St. Luke's..... 7 57      17 70

#### VERMONT.

*Arlington*—St. James's..... 18 00  
*Burlington*—St. Paul's..... 16 94  
*East Berkshire*—Calvary..... 7 00  
*Randolph*—Grace,  $\frac{1}{2}$ ..... 4 00  
*Sheldon*—Grace,  $\frac{1}{2}$ ..... 5 00      50 94

#### MASSACHUSETTS.

*Andover*—Christ, S. S., ed. Af. 20 00  
*Boston*—Anon., Mrs. Hill,  
 Athens..... 20 00  
*Greenfield*—St. James's, collec.  
 after sermon by Rev. J.  
 P. Hubbard, Chi., \$7 16;  
 S. S., Af., \$3 75; Chi.,  
 \$2 25..... 13 16      53 16

#### NEW-HAMPSHIRE.

*Portsmouth*—St. John's..... 34 22  
*West Claremont*—Union Ch... 2 00      36 22

#### CONNECTICUT.

*Hartford*—Christ, Epiph. off.,  
 \$85; Lad. Ben. Ass., ed.  
 Chi., \$25; Af., 20..... 130 00  
*Huntington*—St. Peter's..... 3 00  
*Middletown*—Christ, \$35; S. S.,  
 Af., \$5..... 40 00  
*Stamford*—St. John's, rec'd 17  
 Feb., and accidentally  
 omitted in last acknow-  
 ledgment..... 31 41  
*Watertown*—Christ, Chi..... 26 00  
*Weston*—Emmanuel..... 5 00  
*Zoar*—St. James's..... 2 00      237 41

#### NEW-YORK.

*Albany*—St. Peter's, a lady, Af., 10 00  
*Amenia*—St. Thomas's..... 2 00  
*Goshen*—St. James's, Boys S.  
 S. Class, Af..... 1 00  
*Lithgow*—St. Peter's..... 2 00

*New-York*—St. Michael's, Bloom-  
 ington..... 17 23  
 Young Ladies of Mrs. H.  
 D. Ward's School, \$8 70;  
 Broadway, ed. Af..... 12 20  
 St. Mark's, monthly off'gs,  
 Af. and Chi..... 25 00  
 "A friend to Missions," Chi. 100 00  
*Poughkeepsie*—Christ, Epiph.  
 off'g, \$57 61; S. S., Christ-  
 mas off'g, F. S. B., Chi.,  
 \$19 50..... 77 11  
 St. Paul's..... 3 73  
*Tarrytown*—Christ..... 26 68  
*Miscellaneous*—*Dutchess Coun-  
 ty*—J. A. R., \$10; M. C.  
 R., \$5; F. H. R., \$5;  
 C. G. R., \$5, Greece..... 25 00  
 H. S. H., for Rev. C. C.  
 Hoffman, Cavalla Ch., C. 10 00  
 C. M. T.,  $\frac{1}{2}$ ..... 0 50      312 45

#### WESTERN NEW-YORK.

*Geneva*—Trinity, a member of  
 Af., \$10; F. S. B., Chi.,  
 \$10..... 20 00

#### NEW-JERSEY.

*Burlington*—St. Mary's..... 92 30  
*Camden*—St. Paul's, Af..... 33 36  
*New-Brunswick*—Christ..... 15 00  
*Red Bank*..... 1 23  
*Shrewsbury*—Christ..... 3 85      145 74

#### PENNSYLVANIA.

*Bloomsburg*—St. Paul's..... 8 05  
*Easton*—Trinity..... 8 00  
*Philadelphia*—Atonement, Ann.  
 Payt., S. S., ed. three in  
 Af..... 60 00  
 St. Luke's..... 343 90  
*Lewistown*—St. Mark's..... 10 00  
*Westchester*—Holy Trinity, Af.,  
 \$2 50; Chi., \$1; Gen.,  
 \$31 13; Mrs. Clemson,  
 ed. child in Chi., \$25..... 59 63      489 58

#### DELAWARE.

*Wilmington*—St. Andre w's,  
 additional..... 5 00

#### MARYLAND.

*Alleghany Co*—Emmanuel, Af.,  
 \$1 56; Genl., \$10..... 11 56  
*Carroll Co*—Trinity,  $\frac{1}{2}$ ..... 2 50

<i>Frederick Co</i> —All Saints, a friend, \$10; a legacy, \$10, by Rev. W. N. Pendleton, ed. Catherine E. Norris, Af. ....	20 00	
<i>Do. Urbana</i> —A lady, Af., \$2; "a friend" do., \$1. ....	3 00	
St. Mark's, Af. ....	6 00	
<i>Do. Washington, D. C.</i> —Christ, S. S., ed. \$2, Cape Pal. ....	40 00	83 06

VIRGINIA.

<i>Bollings Island</i> —Two little girls, to Miss Fay, for poor at Shanghai. ....	5 00	
<i>Charlestown</i> —Zion, Gen., \$17 9; Af., \$10; Fam., for Bp. Payne, \$10 52. ....	37 61	
<i>Essex Co</i> —St. Ann's and So. Farnham. ....	42 96	
<i>Fairfax Co</i> —Theolog. Semy. of Virg., Chi. and Af. ....	41 00	
<i>Fauquier Co</i> —Leeds Ch., Af., \$18; Miss Maria Willis Marshall, the product of her own needlework, do. \$2. ....	20 00	
<i>Henry Co</i> —Miss K. A. Redd, \$2 50; Miss Flora Redd, \$2; Anderson Wade, 50c. ....	5 00	
<i>James City Co., Westover Parish</i> —For Monrovia, \$5; Genl., \$20. ....	25 00	
<i>Leesburg</i> —St. James's, \$41 24; S. S., \$13; Miss Betty Clapham, ed. Mary Mercer, Cavalla, \$8. ....	62 24	
<i>Littleton Parish</i> —Ladies of, ed. W. H. Kinkle, Af. ....	20 00	
<i>Martinsburg</i> —Trinity. ....	15 00	
<i>Orange</i> —St. John's, \$22 75; S. S., \$3 25. ....	26 00	
<i>Powhatan County, Raleigh Parish, and Amelia and Genito Parishes</i> —Rev. P. F. Berkeley, for S. S. in Chi, \$2; Genl., \$12 45. ....	14 45	
<i>Richmond</i> —Monumental Ch., for Monrovia. ....	109 83	
St. Paul's, for do. ....	337 44	
<i>Winchester</i> —Mrs. Haden, for Monrovia. ....	10 00	771 53

NORTH CAROLINA.

<i>Henderson</i> —"Poenitens," ....	3 00	
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SOUTH CAROLINA.

<i>Augusta</i> —Atonement, Af. ....	25 00	
<i>Columbia</i> —Trinity, Af. ....	53 05	
<i>Sheldon Church</i> —Four little children. ....	1 20	
<i>Charleston</i> —Mo. Miss'y Lec., Gen., \$6 35; Af., \$3. ....	9 35	
<i>Clarendon</i> —St. Mark's, Af. ....	20 00	

<i>Edisto Island</i> —Chi. ....	13 08	
<i>Prince Frederick</i> —Chapel, Af. ....	10 00	
<i>St. Bartholomew's Parish</i> —Epiph. Collec., Gen. ....	15 00	
<i>Waccamaw</i> —All Saints, Af., \$123; sup. of Bp. Payne, \$100; Gen. \$5. ....	229 00	374 68

GEORGIA.

<i>Clarksville</i> —Grace, \$3; first off'ing of a little girl, \$1. ....	4 00	
<i>Columbus</i> —Trinity, additional. ....	5 00	
<i>St. Mary's</i> —Messiah. ....	5 75	
<i>Savannah</i> —Robert Charlton, sup. child in Af. ....	20 00	34 75

FLORIDA.

<i>Tallahassee</i> —L. P. B. ....	5 00	
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ALABAMA.

<i>Wetumpka</i> —A Churchman, Af. ....	5 00	
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MISSISSIPPI.

<i>Pass Christian</i> —Trinity. ....	20 00	
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LOUISIANA.

<i>West Baton Rouge</i> —Mrs. J. L. Lobdell. ....	10 00	
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OHIO.

<i>Cincinnati</i> —Trinity. ....	6 00	
St. Paul's. ....	21 50	
<i>Franklin Mills</i> —Christ. ....	3 00	
<i>Granville</i> —Rev. J. L. Bryan, for Mr. Syle, ed. Chi. ....	5 00	
<i>Portsmouth</i> —All Saints, S. S., Af. and Chi. ....	5 00	40 50

ILLINOIS.

<i>Lancaster</i> —M. S. Marsh, Greece. ....	10 00	
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MISSOURI.

<i>St. Louis</i> —St. John's. ....	7 20	
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IOWA.

<i>Dubuque</i> —St. John's, Af., \$10; Chi., \$10. ....	20 00	
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MISCELLANEOUS.

<i>England</i> —Durham, Rev. G. T. Fox. ....	10 25	
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Total. ....	\$2,763 17	
Total received June 15, 1851, to March 15, 1852. ....	\$25,177 99	



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